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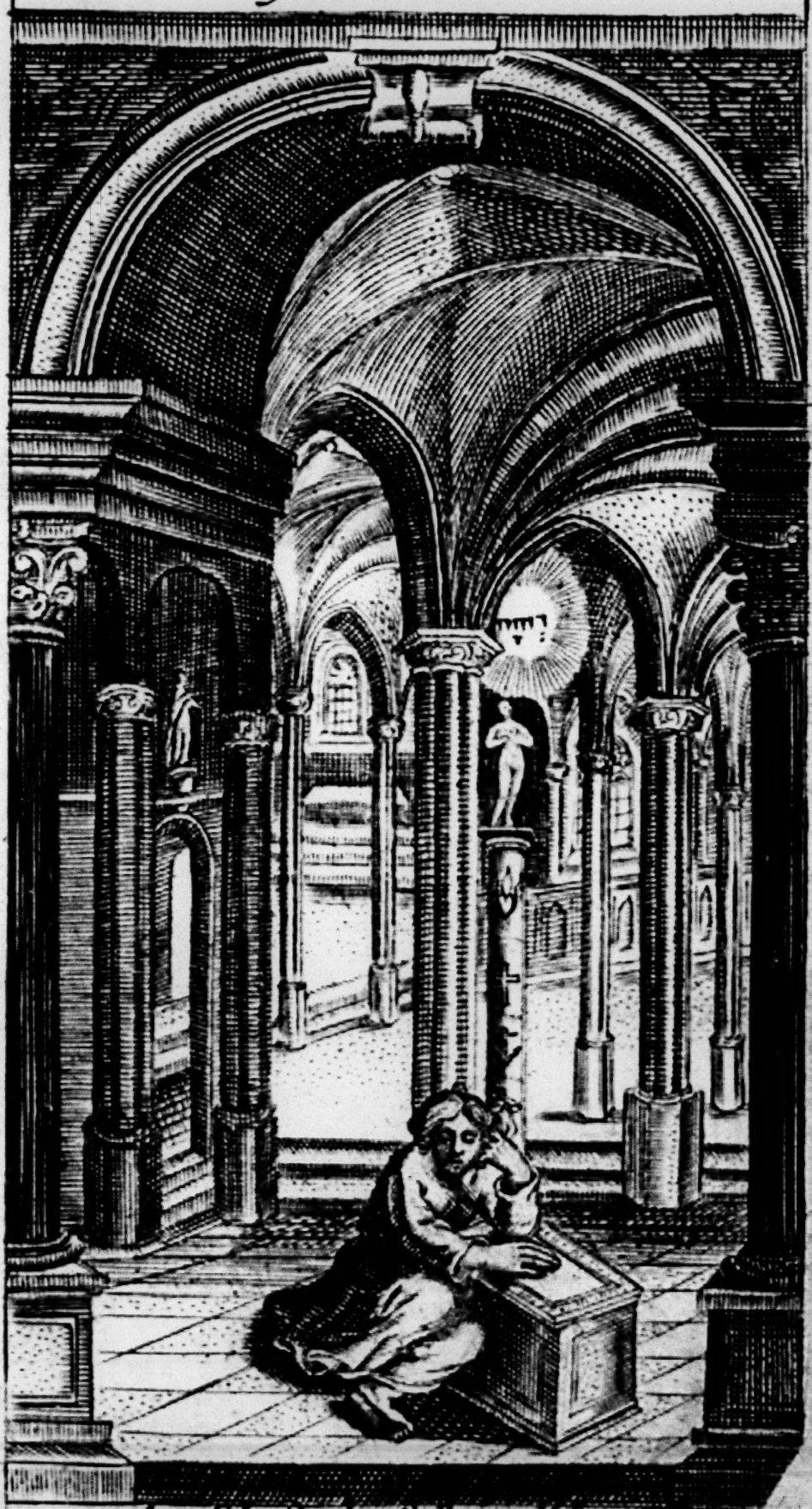

by Sr. Rich: Baker, Kt. W.M. Sc.

A SOLILOQVY OF THE SOVLE:

Or,

A PILLAR OF THOUGHTS.

With reasons proving the Immortality of the Soule.

Written by Sir RICHARD BAKER, Knight.

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30
NOV

TO MY WORTHILY much Honoured Brother, Sir *John Corbet* of *Stoke* in the County of *Salop*, Baronet; and to his vertuous Lady.

HAving heard you take pleasure sometimes to read some poor Writings of mine which have bin made publike to the World,

The Epiſtle

World, I have thought good to make one Writing proper to your ſelves; at leaſt, for which (if it be worth the thankes) the world ſhall thanke you, for being publike; For, but for your ſakes, and for teſtifying my love to you both, I had never, I thinke, had a thought of writing it. God hath bleſſed you with a numerous iſſue, as though he meant, for every one of your vertues, to

beſtow

beſtow upon you a childe; and if, the fuller ones Quiver is of ſuch Arrowes, the happier he is; I may juſtly, with David, *pronounce you a payre, that have as few your matches in happineſſe, as in vertue. When I intended to write ſomthing to the memory of your Names, becauſe I knew the ſeriouſneſſe of your diſpoſitions, and how farre you are from taking pleaſure in vaine diſcourſes; I made*

choyce

choyce of an Argument, of all other the most serious: for, what so serious, as the immortality of the soule? Of which, though wee have Divine Testimonies, farre more forcible then any Humane Reasons can be; yet it gives a kinde of satisfaction, to see Divine certainties seconded by Humane probabilities, and Faith by Reason; For though Divine proofes be more proportionable to the stronger

part

part of the Minde; yet na-
turall reaſons make a greater
impreſsion in the weaker
part; at leaſt, both of them
running one way, and ma-
king both but one current;
it cannot be denyed them, to
make the beliefe, as Vis uni-
ta, *the ſtronger. Accept it*
then, moſt Honoured Brother
& ſiſter, with the like affecti-
on as I offer it, and let him at
leaſt have ſome place in your
reſpects, who ſo much reſpects

The Epistle.

you both; as professing always to continue,

Your truly loving Brother

to serve and

honour you,

RICHARD BAKER.

A Soliloquie of the SOVLE:

Or, *A Pillar of Thoughts.*

AS *Lots* wife was turned into a Pillar of Salt, that her inconſtancie might be fixt, and yet be melting ſtill: So thou, my ſoule, if I had my wiſh, ſhouldſt be turned into a

Pillar of Thoughts; that thy volubility might bee reſtrain'd, and yet be thinking ſtill. And of what then is it, I would have thee to thinke? Not of the miſeries of the World, though there be cauſe enough; but alas, this would be too ſad a ſubject to thinke upon continually: Nor the Pleaſures of the world, though this were like to have all mens voy-

ces;

ces; but alas, they would ſcarce laſt ſo long, to hold out the thinking: Nor yet of the world it ſelf, though this would be a large field to walke in; but alas! not large enough for the ſwift Thoughts, that can run it over in an inſtant: No, my ſoule, but to think of God; for Hee onely is the cheerfull ſubject that can bee a cõfort to thee, when thou art in greateſt miſery; Hee

only the lasting object that can minister matter of meditation, when all vaine pleasures shall have their period; He only, the large Field with varietie of walks, where thy thoughts may bee walking everlastingly, and never come to the end. To thinke of the miseries of the world, is to put the Thornes into my eyes, that were before but in my sides; and make the

the harder, becauſe my ſenſe the tenderer; therefore thinke not of miſeries. To thinke of the pleaſures of the world, would make me to bluſh for ſhame; and to weep for ſorrow, that I ſhould ever be enchanted by ſuch Syrens, and not ſee my folly, till I feele my fall; therefore thinke not of pleaſures. To thinke of the World, would make me thinke my ſelfe at liber-

ty, when I am but in a prison; and make me like the Dogge, that lyes biting upon the chaine that tyes him: therefore thinke not of the World. No, my soule, but thinke of God; for to be thinking of God, is a kinde of being present with him; and then what greater joy than to be present with him, in whose presence is the fulnesse of joy for evermore. What

though

though the World take no notice of thy joy? Canſt thou not, *In ſinu gaudere*, & keep thy joy to thy ſelfe? doth the Worlds knowing thy happineſſe, adde any thing to thy happines? No my ſoule, though thy thoughts be onely to thy ſelfe, yet let it ſuffice thee *Tibi plaudere*, and be thinking of God ſtill. For thinking is the food of the memory, which nouriſheth

it, and keepeth it in life; and without thinking, we ſtarve it; for what wee little thinke of, wee ſoone forget; and therefore, my ſoule, that thou mayſt not forget him, who onely is worthy to be remembred, bee thinking of God ſtill. For to thinke of God is never out of ſeaſon; all other thoughts have their fits; are fit at one time, unfit at another; but to thinke of

God

God is fit for all times; In adverſity, to mitigate; in proſperity, to moderate; in ſickneſſe, to conſolate; and in health, to conſolidate; It is indeed the ſuperlative thought, and ſets a ſpel to al other thoughts, that none can come neer it, none in any degree beare any proportion wth it: & therfore that thou maiſt not be in the reere of thoughts, be thinking of God ſtill.

But if thou be alwayes thinking of God, it behooves thee to be carefull what thou thinkeſt; for to thinke unworthily of him, thou wert better be thinking of ſomething elſe; and alas, being ſo dazeled with his brightneſſe, ſo aſtoniſhed at his Greatneſſe, as I am; what can I thinke, that is worthy of him, in the leaſt degree? For what ſpring have my thoughts,

but

but either Memory, or Vnderſtanding? and what can my Memory think worthy of him, that is time out of minde? What can my Vnderſtanding apprehend worthy of him, that paſſeth all underſtanding? If I thinke of the time paſt, I finde, that was, but is not: If I thinke of the time preſent, I find that paſt while I am thinking: If I thinke of the time to come, I find

it cannot be found whether ever it will be, or no : and what are theſe to him, of whom it is truely ſaid, As he was in the beginning, is now, and ever ſhall bee, world without end. I can think of him indeed, as he is Eternall, but then it muſt be an Eternity by ſucceſſion of time, in which there is ſomething before, and ſomething after ; where his Eternity is all at once, and

hath

hath nothing to doe with time, nor time with it, seeing he is alwayes the same, and his yeeres never faile. I can thinke of him, as hee is infinite; but then, it must be an infiniteneſſe by extenſion of Magnitude; and that the work only of Imagination, or conceit; where his Infiniteneſſe is a Tranſcendent to Quantity, and leaves imagination behind it, and conceit below it;

or rather, makes Imagination weary, and Conceit aſhamed. I can perhaps apprehend more than he is, but not ſo much: for I can apprehend many gods; but all of them, not ſo much, as he that is but One. And why then would I ſo faine be thinking of him, when I can think of nothing that is worthy of him? Yet I muſt thinke of him, or I can thinke of nothing that

is

is worth the thinking of. If I thinke of the wisdome of *Salomon*; If of the beauty of *Absalom*; If of the strength of *Sampson:* Alas! what are these to think of? Great indeede, to bee thought of, by themselves; but compar'd with his wisdome, with his beauty, with his strength, they are lesse then nothing. When I can measure out the Sea by droppes, and when I can

ſum up the Sands with Counters, I may then hope to finde out ſomething to thinke of, that is worthy of him.

But though I cannot apprehend him, as he is *unum integrale*, One entire being, yet I may perhaps apprehend him, as Humane Capacity conceiveth him in parts: Alas, no better at all. For if I thinke of his Providence, and his Providence

dence is the moſt viſible Character in his Oeconomy of the World; I finde my ſelfe even confounded with the courſe hee holdeth in it; Why he ſuffers the wicked of the World to proſper and flouriſh, and the godly whom he loveth beſt, and who love him beſt, to be in affliction? as though he did miſtake either his bleſſings, or them he bleſſeth; taking *Ephraim*

for

for *Manasses*, and *Manasses* re
for *Ephraim*, as old *Jacob* th
did? If I thinke of his Ju- p
stice (and every one hath a it
right in Justice) I am then t
confounded to think, why h
Abel, that was the first Saint t
should be the first Martyr; t
and why *Cain*, that was the
Murtherer of his brother,
should have the blessing of
long life? as though it
were justice with him to
punish an innocent, and to
reward

reward an offender? If I thinke of his Power (and power will alwayes make it selfbe thought of) I am then confounded to thinke how hee could make all things of nothing, and why they are said to bee the workes of his hands, when yet they were made with a word of his mouth? as though Nature were not worthy to be his Apprentice, and as though it were

with

with him but a word and a deed? But most of all, if I thinke of his Mercy (and his mercy is over all his workes) I am then confounded to thinke how it can be mercy in him, to give the life of his Sonne, to save the lives of his Enemies; an Innocent for Delinquents, a Lambe for Wolves, a God for men? O my soule, this may well be thy astonishment, seeing.

ing it is the wonder of Angels : But though his Justice may be brought in question by it ; yet his Mercy certainly it makes out of question; for what greater Mercy, then to save Many by One; and many that could not helpe themselves, by one that could both save himselfe and others ? Neither yet is his Justice brought in question by it; for is it not just,

that

that as hee did make man by his word, which is his Sonne; ſo hee ſhould ſave man by his Sonne who is the Word? Is it not juſt he ſhould imploy his Son where moſt honour might be gotten? and is there any greater honor than that which he hath gotten by this imployment, to ſit at the right hand of his Father; and to have a Name, at which both men and

Angels muſt bow their knees.

And now, O my ſoule, thou haſt found out a thing in God, moſt worthy for thee to thinke of, of him to be thought; for as his mercy is over al his works, ſo it may juſtly take up all thy thoughts. But can nothing be found in God, worthy to be thought of, but his Mercy? Not his Wiſdome? Not his Pow-

er?

er? Not his Juſtice? Yes, my ſoule, moſt worthy to be thought of, all of them, but not ſo much; or if as much in themſelves, yet not of us; and therefore not ſo much of us, becauſe not communicated ſo much to us: For, his Wiſedome is to us a ſecret; his Power, a tranſcendent; his Juſtice, an abyſſus; onely his Mercy offers to communicate it

ſelfe to us: that if it were not for his Mercy, we neither could hope, nor durſt preſume to have Acceſſe unto him: and therfore in all our ſuites, we Pray him not to heare us, for his wiſdomes ſake, or for his powers ſake, or for his Juſtice ſake, but only & alwaies for his Mercyes ſake. It is his Mercy that emboldens us when we are fearefull, that encourageth us whē we are

doubtfull. It is his Mercy that directs us when wee are Erring, that upholds us when we are falling; and indeed his Mercy not only is Invocated by us, but is it selfe an Advocate for us: that we may truly say; Of all his Attributes there is none hath Bowells in it, but only his Mercy. Here therefore, My soule, Fixe thy Pillar of Thoughts, and let this Mercy of God

be

be thy perpetuall Object: For, as ſome ſuperſtitious in the ſect of *Mahomet*, when they have once ſeen his Tombe at *Mecha*, pull out their Eyes preſently, as never poſsible to ſee ſo worthy a ſight againe: ſo Thou, my Soule, when thou haſt once entred upon this Thought of Gods Mercy, thou mayeſt ſeale up the doores of thy Heart, as never poſsible to

let in ſo comfortable a Thought againe.

But if, with all thy thinking, thou canſt not ſufficiently apprehend it, then at leaſt admire it; that by admiring it, thou maiſt bee drawne to love it; or rather, to love him for it; yet not to love him onely for his mercy to thee, but for his mercy; and not onely for his being Merciſull, but for his being: for

then, my ſoule, thou loveſt God truely, when thou loveſt him for himſelfe, and not for his benefits; for how elſe canſt thou ſay with *Job*, *Though thou kill mee, O Lord, yet will I love thee.* Indeede to love God, apart from his benefits, is a worke for the ſoule, when it is parted from the Body; for as long as wee live in this world of Vanity, our love

to God, I may say, is but Mercenary; even *David*, as much a man as he was after Gods owne heart, yet saith but this; *I love thee, O Lord, because thou hast heard my supplication*: So this Benefit of God was the Motive of his love to God; that if it had not beene for this motive, his love to God might have beene as little as anothers. O ye blessed Seraphins,

that

that burne with an ardour of this love of God; how happy are ye in this your ardour? and though I cannot wish to be a Seraphin, yet I wish, at least, some portion of your ardour; for then I should love God, not for his benefits, but for himselfe; and not love my selfe, but only for him. And yet, O my soule, that thou couldest love God but as *David* did,

though but onely for his Benefits; for then, at leaſt, thou mighteſt bee a ſoule after Gods owne heart, as *David* was. And why, my ſoule, ſhouldeſt thou not? Alas, why doſt thou not love him as *David* did; ſeeing thou haſt as great Motives as *David* had? For what was his Motive, but that God heard his ſupplication? and what was his ſupplication, but

God

God would defend him from his Enemies, from Sin and Satan? and doe not theſe aſſault thee, as ſtrongly as they did *David*? And have they not overcome thee; at leaſt had they not overcome thee, if God had not defended thee? O my ſoule, It is the great mercy of God, that ſinne hath not already ſwallowed thee up; and that thou haſt not long

ſince

ſince beene made a prey to Satan. If therefore, my ſoule, thou canſt not apprehend the greatneſſe of Gods mercy by conſidering it in it ſelfe, then take a view of it by conſidering the greatneſſe of thy ſin: For, as they that cannot looke upon the brightnes of the ſunne as it is in it ſelfe, doe, by looking in the water, come to diſcerne it in ſome meaſure:

ſo, though thou canſt not apprehend Gods mercy, as it is in it ſelfe; yet by viewing it as it were in the water of thy ſinnes (Alas! in themſelves a filthy puddle, but for this purpoſe a cleare ſtreame,) thou maiſt come to apprehend it, at leaſt, in ſome proportion. For according to the greatneſſe of thy ſin, is the greatneſſe of Gods mercy in forgiving thy ſinne. But

in considering thy sinne, let this be a part of thy Pillar of Thoughts; that as Christ wounds were remaining on his body at his Resurrectiõ, so the wounds of thy sinne will remaine upon thy soule at the day of Judgement; and least thou shouldest thinke in so long a time they might all be forgotten, let this also be added to thy thoughts; that there will then bee

keepe

kept a ſeſſions, where al the circumſtances of thy ſins will be ſummoned to meet together, to give Evidence againſt thee: and then Time it ſelfe will come in, and tell the very houre, when; Place it ſelfe will come in, and ſhew the very roome, where; the Perſons themſelves will come in, and preſent the very faces of them, with whom, or againſt whom thou

didſt

didſt commit any ſinne, in the whole courſe of thy life: & al as viſibly, as when the ſinnes were a doing; and even thy evil thoughts which yet never came further then the cloyſter of thy heart, will then come forth as freſh, as when they were a thinking; and all thy prophane words, as audible, as when they were a ſpeaking; and all thy filthy writings, as legible as

when they were a writing; and leſt there ſhould want an accuſer, as there did to the Adultreſſe in the Goſpel, Satan himſelfe will take that Office upon him, and doe it moſt ſpitefully; in ſuch ſort, my ſoule, that it cannot be ſaid, whether thy ſhame or thy Horrour will then be greater: thy ſhame, to ſee thy filthines diſcovered and laid open before all people; or thy hor-

horrour, to finde thy caſe
deſperate, and paſt all hope
or poſſibility of relieving.
And it is not time, before
this time, to thinke of that
time? a fearefull thing to
thinke of, I confeſſe; but
without thinking of it now,
there will be no helping
of it then; and therefore
thinke of it, my ſoule, but
thinke of it to prevent it:
and as deſperate as thy
caſe may be, yet doe not
deſ-

deſpaire : Never yeelde, how great ſo ever thy ſin be, or be made appeare to be, that it can be greater, or any thing neere ſo great as Gods mercy : For compare them, my ſoule, together ; Thy ſin is great, becauſe a tranſgreſſion of Gods law ; but Gods mercy muſt needes be greater, becauſe a law to himſelfe : Thy ſinne is no more then thou art able to doe ; but

Gods

Gods mercy is more then thou art able to think: thy ſin is but a Plot of Satans to entrap thee; but Gods mercy is his owne purpoſe to relieve thee; thy ſin is but infinite in Relation; but Gods mercy is infinite in it ſelf, and abſolutely: thy ſin is but an Accidentall thing in thee; but Gods mercy, I may ſay, is his very ſubſtance; that as much as himſelf is greater then thy ſelf;

ſo much his mercy is greater then thy ſin: and indeed, if thy ſin could be greater then Gods mercy, there ſhould be ſomthing in thee greater then that which is greateſt in God: for of all the things that humane capacity conceiveth to be in God, there is none greater then his mercy, none ſo great as his mercy: at leaſt as greater and leſſer may be conceived, where all are Infinite. But

But though Gods mercy bee greater then any mans ſinne, yet any mans ſinne may come to bee greater then Gods mercy; if either deſpaire reject it, or preſumption ſlight it: for both theſe are of force to make Gods mercy of no force, at leaſt of no force to forgive, becauſe they leave no capaicity to be forgiven. For all capaciity of Forgiveneſſe is

then

then clean barred up, when either Deſpaire or Preſumption ſtand at the Entrance. In all other caſes, Gods mercy hath the Perheminence, and makes the greateſt ſinnes become like cloudes, either blowne away, as with the wind of his goodneſſe; or elſe diſſolved, as with the ſunne of his kindneſſe.

And now, my ſoule, thy thoughts, me thinkes, are come

come to ſome faſhion of a Pillar; they are ſolid and firme, and want but Erecting; but all the difficulty is to erect them: for though Gods mercy, if once attayned, bee greater then any mans ſinne; yet it is no eaſie matter to attaine it, ſeeing there is no attaining it, but from his Mercy ſeate; and his Mercy ſeate is the higheſt part of all his Arke, and this muſt needes

bee

bee a great height, farre higher then wee of our ſelves are ever able to reach: No, my ſoule, there is no way to reach it, no meanes to climbe up to it, but onely by *Iacobs* ladder, which ladder is Chriſt: and if in climbing up this ladder, there bee not the greater heede taken, in ſtead of rayſing thee up, it will but caſt thee down, & give thee the greater Fall.

Thou

Thou muſt not therefore doe as the Apoſtate Angels did; aſcend firſt, and then deſcend: aſcend firſt in Preſumption, and then deſcended in Deſpaire: Aſcend firſt, in ſcorning this this ladder, as thinking their owne nature more worthy for the Sonne of God to take, then the ſeed of the woman; and then deſcend by falling off the ladder, and have their

heads

heads broken by the ſeed of the womã: no, my ſoule, thou muſt take a contrary courſe; Deſcend firſt, and then Aſcend: Deſcend firſt in Humility, & thẽ Aſcend in Hope: Deſcend firſt into a ſerious conſideratiõ of thy ſin, and then Aſcend to a ſtedfaſt apprehenſion of Gods mercy; Deſcend firſt with Chriſt into Hell, by Patience in Adverſity, and then Aſcend up with him

into Heaven by a lively Faith, and by a Heavenly converſation: For, thus Aſcending, thou ſhalt bee out of the reach of Time, and Place, and all other circumſtances of thy ſinne; and, which is moſt of all, thou ſhalt be out of Satans walke, which goes no further then compaſsing the Earth, that thou needeſt not now to feare, either their Teſtimonie, or his Accuſation. But

But, O my ſoule, there is one ſtep of this ladder yet behind, without which thou canſt never climbe up ſo high as to Gods Mercy-ſeat; and the ſtep is this: to Referre all thy Thoughts, thy Wordes and Actions to the glory of God: For if thou ſhouldeſt have faith, that thou couldeſt remove Mountaines; if thou ſhouldeſt performe all the Workes of the Law, as ex-

actly as any *Sadducee*, and not referre them to Gods glory; they would all bee taken but for ungratefull complements, and bee of no account, nor thou for them in any account with God. And great reaſon it ſhould bee ſo; for, why did God make the World, and all that is in the world, but onely for his glory? & ſhall any, that live in the world, have another End

in

in using it, then God had in making it: shall man, that is made after his Image, doe no more to the setting forth of Gods glory, then every creeping thing of the Earth: be only a passive instrument of his glory, & not an active: Can hee take it well at his servants hands, to be backwardest in a service in wch they should be forwardest; to neglect his greatest

worke, and then thinke to pleaſe him with Tything of Mint? canſt thou looke to have Recompenſe of God for thy ſervice; and God to have no recompenſe of thee for his favours? and what recompenſe? what *Retribuam Domino* haſt thou for God, but onely to take *Calicem ſalutaris*, to Glorifie his Name? How can any man juſtly complaine of his

meane

meane eſtate, when the meaneſt man that is, hath that in him, which is in man the moſt excellent thing? and what is that moſt excellent thing? what my ſoule; but a power to glorifie God? for this Power is a greater Dignitie then the greateſt dignitie of any earthly Power: It is the worke which Angels doe in Heaven; and is there any worke done in

A Soliloquie

Heaven, that is not better then the beſt that is done on Earth: and more then this, it is the very worke that makes the Angels happy; for without doing this worke they could not be happy: and if we want any thing in this life of being happie, it is becauſe we want ſomething of doing this worke. For never ſhall wee come to be perfectly happie, till we come

to

to be able to doe this work perfectly. What was wanting in the Morall vertues of Heathen men, but only this, that they referred them to their owne, and not to Gods glory: *Aristides* in a high degree was just; *Cato*, sober; *Socrates*, Patient; *Regulus*, Constant; all excellent parts towards the perfecting of a Building; but yet no benefit of them, because they

came

came not up to the Roofe, they had not the Crowne of Glory to God; & therfore not the crowne of reward to themſelves. It is an eaſie leſſon to ſay, but a hard to learne; and few but *David* have ever practiſed it; *Not unto us, O Lord, not unto us, but unto thy Name give the Glory*: for is it not, that we ſeeme all to have a ſpice of Lucifer in us? though we can bee

content

content to allow the greateſt glory to God; yet faine wee would reſerve ſome at leaſt for our ſelves: when, alas, if wee reſerve any at all to our ſelves, we leave none at al for God; for neither is glory a thing that can bee parted; neither is God one that can endure a partner, and ſpecially in his Glory: for though all his Attributes be Excellent &

Ad-

Admirable; yet Majestie is Attributed to none of them but to his Glory: As it is in the Angels song, *Heaven and earth are full of the Majesty of thy Glory*: and what greater Derogation to Majestie then to have a Partner? Indeede Gods Glory is in it selfe most perfect alwaies; and nothing that man can doe, can either adde to it, or detract from it: but such

is Gods graciouſneſſe to us, ſo great his deſire to endeere us to him; that he infinitely overvalues our Endeavours, and ſets a farre greater price upon them then they are worth; counting, as if wee added to it, when we detract not from it; at leaſt, as if wee then give it him, when we aſcribe it to him. If therfore, O my ſoule, thou wilt ever be admitted into

the quire of Angels, to ſing, *Holy, Holy, Holy Lord God of Sabbaoth, Heaven and Earth are full of the Majeſtie of thy Glory*; It muſt bee thy care, thy principall, and, I may ſay, thy onely care, to aſcribe all Glory and Praiſe to God, and to him only; that if the Angells will undertake for Heaven, thou for thy part mayeſt undertake for the Earth; that their ſong ſhall

bee

ſung out to the End; *Heaven and Earth are full of the Majeſtie of thy Glory*: that when both of them be full of his glory, there may be no roome left for any of ours.

And thus, my ſoule, when thou haſt made thee a Pillar of Thoughts, with theſe three, as I may call them, Pretious ſtones: The conſideration of thy ſin, with a penitent heart;

The

A Soliloquie

The apprehenſiõ of Gods mercy with a Faith unfained; & the Referring all to the Glory of God with an humble Reverence; thou wilt then be able to climbe up this ladder of *Jacob*, to the uppermoſt ſtep: where meeting with ſaints and holy Angels, that ſtand ready to receive thee, thou wilt bee taken into the number of their ſociety: the happineſſe of which com-

cõpany, the joy of which Happineſſe, the greatnes of which joy, no Pillar of Thoughts can ever reach ſo high, as to apprehend; no, my ſoule, not ſo much as to Imagine: Yet adde this one Thought more to thy Pillar, to thinke of the great Difference of the Happineſſe that will bee then, and the Happineſſe that can bee now; for all our happineſſe now, is

but

but Expectation of happi-
neſſe; we joy not ſo much
in that we are, whatſoever
we are; as in that we hope
we ſhall be, though wee
know not what wee ſhall
be; the minde is ſo long-
ing after the Future, that
it never reſts ſatisfied with
the preſent; nor ever will,
till there ſhall be no more
Future to long after, but
all ſhall be preſent; & then
at laſt I ſhal have my wiſh;

for

for thou, my ſoule, wilt then be turned into a Pillar of Thoughts; they will not then bee voluble nor moveable, as now they are, being out of their right place, and having various objects; but they will be quiet and quieſcent, as being fixt in their true center, and fixed upon their proper object, The beautifull face of God bleſſed for ever; and never till

then will thy ſtate be capable of this counſell, *Quod ſis eſſe velis, nihilque malis.*

But, O My ſoule, though thou have rayſed thy thoughts to a great height, & they ſeeme to have ſome ſolidneſſe in them; yet there is one doubt muſt bee cleared, before they can come to be a Pillar: for if the ſoule periſh with the body, as ſome vaine

men

men Imagine, what will then become of thy thoughts? *For the breath of man goeth out, he returnes againe to Earth, and then all his Thoughts periſh*: and if all his thoughts periſh, he can then think no more; & if he can thinke no more, there can be no ſoule. For as the ſoule is the life of the Body, ſo thinking is the life of the ſoule: That without thinking, at leaſt

with-

without a power to think, it is a thing vaine to thinke there can be a ſoule. It is a more vaine conceite, then to build caſtles in the ayre, to think the ſoule lives whē it is vaniſhed into ayre, and of which when it dyes it is truly ſaid; *Et procul in tenuem evanuit auram.* For the ſoule is a Breath, and the death of the ſoule is the laſt gaſpe of that breath: and this is ſo plaine, that

of the Soule.

Salomon affirmes plainely; *As a Beast dyeth, so dyeth a man; for they have all one Breath, all goe unto one place: and who knoweth the spirit of man that goeth upward, and the spirit of a beast that goeth downeward?* And shall wee now thinke the soule lives, because we know not how it dyes? shall wee therefore thinke there is a difference after death, betwixt the soule

of

of a man and the ſoule of a Beaſt, becauſe we ſee there is no difference, nor none to be ſeene? What is this but to give the ſoule a Being, out of our owne not-knowing; and to make our ignorance her Foundation? Had the ſoule any being, but by being in the body; and how then can it have any longer being, then while it is in the body? If it be truely ſaid; *Infundendo*

dendo creatur, & creando infunditur; why is it not as truly ſaid, *Extinguendo Exit, & Exeundo Extinguitur*? Is the ſoule any thing but a temper of the Body; and when that temper ceaſeth, then alſo the ſoule, as well in man as in beaſt, ceaſeth? If the ſoule ſhould remaine after the body, it muſt remaine without its Faculties, at leaſt without a power to vſe its Faculties.

ties. And were not this a blemiſh to nature to give the ſoule Faculties; and not give a power to be able to uſe them? and uſe them it cannot without the body; and therefore without the body, without wrong to nature, we cannot think there can be a ſoule.

But, O my ſoule, what aſperſions are theſe upon Nature? Or rather what blaſphemies againſt the

God

God of Nature? For did not God breath the ſoule of man into his body at firſt; and can Gods breath be ever out of breath? No more can the ſoule ever ceaſe to be. Did not God make the body and ſoule aſunder; and ſhall they not continue to be, when they are aſunder? The body gives not life to the ſoule; but it is the ſoule that gives life to the body:

and ſhall that which giveth life ceaſe to bee, becauſe that, to which it giveth life, ceaſeth to bee: can any thing periſh that hath no contraries; at leaſt nothing within it, or without it, to oppoſe it? For all things periſh by one of theſe oppoſites; but the ſoule is a ſimple ſubſtance, uncompounded, & without mixture; and therefore neither hath contraries,

ries, nor any thing within it, or without it, to oppose it; and therefore cannot perish: and therefore is immortall. Can any thing perish, that is *Principium sibi ipsi*, is life to it selfe; and such a *Principium* hath God made the soule of man, and therefore cannot perish, and therefore is immortall. The body perisheth not by Annihilating, but by being turned

into its first matter, which was not the same that now it is, but dust and earth: Neither can the soule perish by Annihilating, but by being turned into its first matter, which was the same at first that now it is; and therefore other, then now it is, it can never bee, and therefore is Immortall. If the soule were made by God, and not made Immortall, either

it was becauſe hee could not make it ſuch, or becauſe hee would not: to ſay hee could not, is to make him no God, becauſe not omnipotent. To ſay hee would not, is to make him not good, becauſe no rewarder of his ſervants; for what rewarding if the ſoule be mortal? An Angell can put on a body, though nature have ordained it none, and yet

bee a perfect Angell ſtill; and why not the ſoule put off a body, though Nature haye aſſigned it one: and yet remaine a perfect ſoule ſtill? God made man in his own image, and wherein is Gods image ſo apparent, as in mans immortality? and wherein is mans immortality ſo apparent, as in his ſoule? The ſoule had a beeing when it came into the body, and

ſhall

ſhall it not have a being when it goes out of the body? was it ſeparate then, and is it inſeparable now? But then we muſt not conceive the ſoule of man to be ſuch a kinde of thing as the ſoule of a beaſt is. For the ſoule of a Beaſt is perhaps nothing elſe but the very life of the beaſt; or if a ſoule, yet ſuch a one as is endued onely with the Faculties of ſenſe and ve-

getation, which depending upon bodily Organs, muſt needes decay with the decay of thoſe organs, and periſh with the body: but the Soule of man is a heavenly ſubſtance, endued beſides ſenſe and vegetation, with the divine Facultie of reaſon and underſtanding, which not depending upon bodily Organs, neither decayeth with their decaying, nor yet periſheth

riſheth with the body, but is a ſubſtance ſubſiſting of it ſelfe; and as being a ſpirit, when once it leaves the body, aſcends up to the place of ſpirits; where God himſelfe is, who is the Father of Spirits; as *Eccleſiaſtes* ſaith; *The Spirit returnes to God that gave it.* And if the Soule be a Spirit, and God the Father of Spirits: Then muſt the ſoule be needes immortal;

For though all things perhaps periſh, of which God is the Creator; yet nothing periſheth of which God is the Father.

God made the Beaſts living creatures all at once, at leaſt made the Earth bring them forth all at once: and as they were made all at once, ſo they periſh all at once, body and ſoule, ſuch a one as they have, both together:

but God made man a living Creature by parts; and if his parts were made ſeverally, ſhall they not continue and ſubſiſt ſeverally? And although the body ſeparated from the ſoule, cannot long continue, becauſe it wants the cement of life that ſhould keepe it together: and being a compound matter, without its proper forme muſt needes be ſoone diſ-

ſolved into the firſt matter; yet the ſoule ſeparated from the Body, may continue long enough, ſeeing it is a ſimple forme, and a Cement to it ſelfe, which can never be diſſolved; and therefore is Immortall.

Is not the ſoule of man of a middle nature, betweene *Formæ ſimpliciter ſeparatæ*, and *Formæ ſimpliciter Inſeparabiles*; between Formes that can never be

but ſeparate, & formes that can ne'r be but inſeparable? and therfore the ſoule may informe the body, and yet ſubſiſt without informing it

But if the ſoule depend not upon the body, how happens it that if the heart or braine of a man bee wounded or hurt, the man dyes? I ſay not therefore that the ſoule depends not upon the body, but that the Rationall Soule de-

pends

pends not upon it: For the ſenſitive and vegetative parts of the ſoule depend, no doubt, upon the Heart and braine; the Animall upon the Braine, the Vitall upon the Heart; for theſe are their proper forges, I may ſay, & ſeats; and if any of theſe places bee ſo hurt, that it is made unfit to be their forge or ſeate any longer, they have then no longer any being in the body;

body; because no longer a-
ny operatiõ in the body, as
wanting their Forges to o-
perate in & fit instrumẽts to
operate with, & then a man
dyes. But yet why should
not the Rational soule stay
in the body, though the
sensitive be gone? for see-
ing it depends not upon a-
ny part of the body; why
should the hurt of any part
of the body drive it away?
It is not that, *Quoad Exi-*

stentiam

ſtentiã in corpore; as to ſubſi-
ſting in the body, the ſoule
is indiviſible: that if one
Faculty bee aboliſhed, the
other cannot ſtay? at leaſt,
not the ſuperiour without
the inferiour; not the Sen-
ſitive without the Vege-
tative; not the Rationall
without the ſenſitive. For
as the Elements of fire and
earth, could never be joy-
ned in one cõpound, if the
aire & water did not inter-
cede

cede between them: so the Rational soule & the body could never bee joyned in one subsistence, if the sensitive and vegative parts did not mediate betweene thé; and, were the bond of connexion to hold them together, the same perhaps wch *Ecclesiastes* calls *the silver cord*; that if this bee loosened, there is nothing to hold them any longer together, but they are presently

ly

ly parted from one another. And indeede, when the Rationall is left alone by it ſelfe, it is then *Purè ſpiritus*, meerely & ſimply a ſpirit; & being ſuch, it cannot reſt any where, but either in Heaven or Hell: the two proper Centers of all ſeparate ſpirits. And ſeeing theſe places are immortall Manſions, what ſhould the ſoule do in either of thē, if it were mortall? The ſoule

there-

therefore, at leaſt the Rationall ſoule, which is alſo in Habit the whole ſoule, muſt needes be immortall.

If it may be made good, that the Rationall faculty can exerciſe its operation without bodily Organs, there needes then no other proofe, for the immortalitie of the ſoule, ſeeing *Modus operandi ſequitur modum Eſſendi*; As every thing operates, ſo it is: that

that if the ſoule can operate without bodily Organs, it may then alſo ſubſiſtwithout them; & if ſubſiſt without them, then is it ſeparable from the body, and thereupon immortall. And that the Rationall faculty can exerciſe its operation wit hout bodily Organs, is a thing of all other the moſt apparent; for what is the proper worke of the Rationall

faculty

faculty, but to contemplate, and to view it ſelfe in it ſelfe, as in a glaſſe by reflection: & who can deny, but that the ſoule can doe this of it ſelfe, without the helpe of any other; and then certainely, without the helpe of bodily Organs. The ſenſitive faculty indeede hath parts of the body made of purpoſe for the exerciſe of her operation: the eye to ſee;

the eare to heare; the tongue to taſte; and ſo a ſpring head to them all; the braine in the Head; but the Rationall faculty hath no parts of the body made for her; and why hath it none, but becauſe it needes none: as that which can exerciſe its operatiõ without them: For, if the Rationall faculty did uſe bodily Organs, as the ſenſitive doth, what reaſon can

be

be given, why Beasts should not be reasonable creatures as well as men: seeing they have as many, and all the same parts as mẽ have; that it must be acknowledged, some parts of the body, to bee either superfluous in Beasts, or defective in Men: superfluous in Beasts, if they have parts proper for understanding, and yet understand not; or defective in men, if they should have

parts proper for under-
ſtanding, and have them
not; which, becauſe both
of them are in prejudice of
Nature, therefore neither
of them is to be admitted.
It is true, the Rationall
Faculty makes uſe ſome-
times of the Fantaſie, an
iſſue from the Braine, and
may therefore be counted
a Bodily Organ; at leaſt,
Germen Organi: but this is
not of neceſſity, but for
conve

convenience, whilſt it is in the Body; and that chiefly, if not only *In ordine ad ſenſibilia*: and if you will ſay, that the Rationall Faculty muſt needs directly have dependance upõ the Brain; ſeeing when the Braine is hurt, the underſtanding is hurt; when the Braine is diſtempered, the underſtanding is diſtempered; as in drunken or Phrantick men; May it not be juſtly

answered, that the operation of the understanding, in this case, is not meerely the worke of the Rationall Faculty, but rather a mixt worke of the Rationall and Sensitive both together; seeing the hurt or distemper of the Braine, workes not *Primò & Per se* upon the Rationall Faculty, but upon the Sensitive, and from thence is transmitted to the Rationall, onely

Compatiendo, by reaſon of the Sympathy that is betweene them; and this is no cauſe to inferre a neceſſity of Dependence: For, when upon the ſeparation of the Soule from the Body, the operation of the ſenſitive Faculty ſhall abſolutely ceaſe; this Sympathy betweene it and the Rationall Facultie ſhall then ceaſe alſo, and neither directly nor indirectly ther

ſhall be then any more de-
pendence upon the Braine.
Indeed the Soule, once ſe-
parated from the Body,
hath no more uſe of the
Braine, becauſe no more
need of the Fantaſie at all,
but moves then upon its
owne hinges; and exerci-
ſeth her operation within
her owne Spheare, as that
which can make its owne
objects, and as being *Spe-*
culum ſibi ipſi, a Glaſſe to it
ſelf,

ſelf, by ſo much the clee-
rer, by how much the
freer; for though the bo-
dy be a neceſſary helpe to
the ſenſitive Faculty, yet
to the Intellectuall, at leaſt
Quoad Intelligibilia, it is an
impediment and a clogge,
that from hence wee may
draw an Argument, which
drawes an Inference with
it greater then it ſelf; That
to which the Body is no
helpe, but an impediment,

not only may ſubſiſt without the Body, but may ſubſiſt the better; and if it may, then at laſt it muſt; For, *Fruſtra fit potentia quæ non reducitur in actum*; Nature is no ſuch unskilfull Artificer, to make a power that comes not into act: and ſo it is for the credit of Nature, that the ſoule be immortall. And why hath Nature implanted in the Soule of man, a deſire

of

of immortality, if it be not capable of immortality? Can any thing bee more vaine then to desire impossibility? If it be not more vaine to thinke that Nature makes any thing in vaine; and so it is for the credit of Nature still, that the soule bee immortall. Nature hath made man in Duration of Body, like to those Inferiour Creatures, to whom shee hath made

him like in faculties of the Body: and hath ſhe not as well in duration of Soule, made him like to thoſe Superiour Creatures, to whō ſhe hath made him like in Faculties of the Soule? And ſo it is for the Equity of Nature, that the Soule be immortall. But more than this, Nature hath given to her meaneſt creatures, as Trees and Beaſts, ſolong a continuance, that

though

though they be not Eternall, yet they ſeeme to be Æviternall; at leaſt, farre exceed the continuance of man; and would ſhee doe this, and not make man, her Nobleſt Creature, ſome amends for it, by a longer duration in another life? and ſo it is for the Equitie of Nature ſtill, that the Soule be immortall.

Who knowes not, that the Soule of man hath in

it

it three Faculties, the Vegetative, the Senſitive, and the Rationall; of which, the two firſt are common to man with Beaſts; the third, proper only to man: The two firſt have relation onely to the Body, and depend upon it: The third hath no relation, at leaſt no neceſſary relation to the Body, nor dependance on it; and therefore the two firſt make a Soule, which

which may properly bee called *Anima*: the third, a Soule, which may properly be called *Spiritus*, as *Eccleſiaſtes* calleth it: Not ſaying the Soule, but *The Spirit returnes to God that gave it*. Yet not that *Anima* and *Spiritus* are two diſtinct Soules, as the ancient *Didymus* thought, but that they are both but one Soule under two names, expreſſing a two-fold Exiſtence

istence and Operation: properly *Anima*, as it Animates, and is sensitive and inseparable: properly *Spiritus*, as inseparable and intellectuall. And although the Soule, separated from the Body, reteine all the three Faculties in Habit, yet the third onely in Operation, because only the third operates without bodily Organs, which the other two cannot; and yet

reason

reaſon enough to call it the immortality of the Soule; not onely of the Spirit. And further, it may perhaps be, that as while the Soule is in the Body, the Rationall Faculty makes uſe of ſome things which were made of purpoſe for the Senſitive Faculty: So when the Soule ſhall be ſeparated from the Body, the ſenſitive Faculty ſhall have the power of reflexi-

on,

on, and be *Speculum ſibi ipſi*, a Glaſſe to it ſelf, which was proper before to the Rationall Faculty: at leaſt, by the like Endowment, whereby Angels ſee and heare, be enabled to doe that without bodily Organs, which it could not do before, but with them.

If the Soule of man were not immortall, it ſhould be *Ex Traduce* from the Parents, as the ſoules of

Beaſts

Beasts are, which are drawn *E potentia materiæ*, from the power of the matter, of which their bodies are made; but the Soule of man is not drawn from the power of the matter; but *Extrinsecus advenit*, commeth to the Body from a forraigne power: as Christ saith, *Pater meus usque nunc operatur*, and therefore is not *Ex Traduce*; and therefore is immor-

immortall. That which is drawne from the power of the matter, muſt needes be materiall; but the ſoule of man is a ſubſtance immateriall; for if it were not immateriall, how could it cõprehend things that are immateriall? ſeeing *Modus operandi ſequitur modum Eſſendi*; Every thing operates according to its Eſſence; but the ſoule of man cõprehends things immateriall,

teriall, Angels and Spirits, Formes and Universals: and could it doe this, if it were not that? could it apprehēd things immateriall, if it self were not immateriall? A stream can never naturally rise higher than its Spring; lower it may fall, & levell it may runne, but higher it cannot rise; so if the soule were materiall, it could never rise to apprehend things immateriall, which

are higher than it ſelfe; but being immateriall, it may apprehend things materiall, which are lower than it ſelf; and things alſo immateriall, which are but levell with it ſelfe; and then, if it be immateriall, it is alſo incorruptible: For all corruption is from matter; where no matter is, there can be no corruption; and if incorruptible, then alſo immortall; for

all

all Mortality is from corruption; where no corruption is, there can be no mortality; and so of these linkes I may say, is made up the chaine of the soules immortality: It is not drawne from the power of the matter; and therefore is immateriall; and therefore is incorruptible; and therefore is immortall.

But if the soule be not

Ex Traduce from the Parents; why is it ſaid in *Geneſis*, that ſixty ſix ſoules went down with *Jacob* into *Ægypt*, which came all out of his loynes? for what is it to come out of his loines but to be *Ex Traduce*? Is it not, that they are called ſoules, becauſe they were perſons then living, when they went downe into *Ægypt*? Or is it, that they are called ſoules, *à Notiori parte*;

parte, not *à meliori*; from the ſenſitive and vegetative parts, which are viſible, and, in a kinde, common to man with Beaſts; and therfore in a kind alſo, tranſmitted from the Parents; but the intellectuall part, which onely is the ſoule that properly is immortal, was never in the loynes of *Jacob*; and therefore iſſued not to his iſſue frō thence; nor is *Ex Traduce* from the Parents.

But

A Soliloquie

But how then comes originall ſinne to be in the ſoule, if it be not tranſmitted from the Parents? and how is it tranſmitted, if the ſoule be not *Ex Tradu-ce?* O my Soule, is not this the doubt, that gravelled the great Saint *Auſtin*, a knot that hath buſied the moſt learned wits to untye, and yet perhaps is not ſo untyed, but that it remaines intangled ſtill?

at

at leaſt, the ſolution to ordinary capacities not made ſo plaine, but that there are ſeeming difficulties ſtill in it? For is it enough to ſay, that *Adams* ſinne was not onely perſonall, but extends to all mankinde? Or to ſay, that he ſinned not as a private perſon, but as one that obliged his whole Poſterity? For doth it not follow by this, that originall ſinne ſhould be by

imputation rather than by inherencie? when yet the ſaying of *David*, *I was conceived in ſinne*, pretends to more then imputation? And if it be inherent, then muſt it bee tranſmitted from the Parents; and if tranſmitted from them, then muſt the ſoule alſo be *Ex Traduce*; and ſo, this ſeemes not to cleare the doubt, but leaves us in the bryers with S. *Auſtin* ſtill.

Is

Is it then, that as Saint *James* ſaith, *He that breaketh one Commandement, is guilty of the breach of all*: ſo if ſome part of the ſoule be tainted with ſinne, it ſets a taint upō the whole? And is it not, that ſo much of the ſoule, as is common to man with Beaſts, which are the ſenſitive and vegetative, may well enough be ſaid to be *Ex Traduce* from the Parents; and

with them the concupiſci-
ble part, which is the pro-
per ſeate and origin of ſin ?
and they being originally
tainted with ſinne, as be-
ing tranſmitted from the
Parents, ſet a taint alſo
upon the intellectuall part,
by the union with them;
and yet, no conſequence,
that this, as they, ſhould
be *Ex Traduce* from the
Parents. What though
the ſoule were breathed

by

by God, entire at first into the body: Is it necessary it should be so continued, as it was at first given? Why more, then that the body was made by God, all at once at first; and yet now by generation, is continued and made up by parts? For who knowes not the order of Nature in forming the parts of the Body in the Mothers wombe? First, the heart

is formed and lives ; and this is yet but the vegetative part of the ſoule: then (after the forming of ſome Miniſteriall parts) the Braine ; and this is yet but the ſenſitive part of the ſoule ; and thus farre, *Ex Traduce* from the Parents, may not unprobably bee allowed : but the Rationall part is behind ſtill, as having no part of the body for the Fountaine of

her

her operation. This therefore remaines to be infused by God, and is perhaps one of the workes which Christ meant, when hee said, *Pater meus usque nunc operatur*; and differs from the first worke but onely in this, that where hee then breathed the whole soule into the Body at once, hee now leaves to Nature the two inferiour parts, and reserves to himselfe onely

the consummating part, which is the Rationall.

But would it not follow by this, there should bee two soules in man ; one generated by the Parents, another immitted into the Body by God ? Indeede no ; for they make all but one soule, onely augmented by a Faculty ; or rather not a Faculty, but the true substance which makes it properly to bee a soule :

For

For where onely the vegetative is, as in Trees ; or only the vegetative & sensitive, as in beasts, though they be commonly called soules ; yet, truly considered, they are but Faculties of life, drawne *E potentia materiæ*, from the power of the matter, of which the creatures are made, and are but as degrees and stages to the Rationall ; this only that, which consummates

and perfits it to be a ſoule; and is ſo a part of the ſoule, that it makes the whole ſoule indiviſible into parts, and as comming immediately from God himſelfe, can never be diſſolved, but by God himſelfe; and is therefore by his Decree, immortall; which the vegetative & ſenſitive could never be, if the Rationall did not take them into her ſociety, or rather joyne

them

them as unisons in Musick, and make them one with her owne being. That which is a Roofe to a lower roome, is but a Floore to a higher; and so the vegetative which was a soule in Plants; is but a Faculty to the sensitive in Beasts; and the sensitive, which was a soul in Beasts, is but a Faculty to the Rationall in man; for the Rationall is the supreme

Roofe

Roofe that perfits it to be a ſoule, and makes it fixt; and therefore immortall. But as the Rationall makes the ſenſitive immortall in one kinde; ſo the ſenſitive makes the Rationall mortall in another; not in duration, but in corruption; as tainting it with that ſin, which brought the ſentence of *Morte morieris* upon *Adam*, and juſtly in *Adam* upon all his poſterity.

But

But whether the corruption of the ſenſitive, before the Rationall come to it, which, according to the beſt Writers, is not till the fourth month after conceptiō, make the Embryon, dying within that ſpace, obnoxious to originall ſin or no, is a depth that exceeds the line of my knowledge; and perhaps of any mans elſe, without Divine Revelation: For though

the

the ſoule be not actually perfitted, till that time; yet it is actually prepared, and hath an actuall *Prævi-am pravam diſpoſitionem* in it before that time; and who can tell, whether this may not ſerve, and be ſufficient to make obnoxious? For why elſe ſhould *David* ſay, *I was conceived in ſinne*, when the Rationall is not infuſed, till after the conception?

Or

Or is it not, that to ſay, The ſoule is *Ex Traduce* from the Parents, and the ſoule is not *Ex Traduce* from the Parents, are both true in the Disjunctive, becauſe the Rationall is not, the ſenſitive is; but that the whole Soule is guilty of originall ſin; not onely when borne, but when firſt conceived, univerſally may paſſe without disjunctive. Or is it not,

that when God at firſt created *Adam*, it is ſaid, *Male and female created hee them*; and therfore, though the ſoule be *Ex Traduce* from the Parents; yet till the Embryon be ſo farre growne, that it may bee ſaid to be Male or Female; which is not, till the parts be all formed, and that it hath its perfit ſhape (which is not till a certaine time after the conception; but

that certaine time, uncertaine how long) it cannot be juſtly thought to bee obnoxious to originall ſin, becauſe not be murder in any that ſhall deſtroy it. And this may appeare by the Law which *Moſes* ſets downe, *Exod.* 21. *If one ſtrike a woman, that her fruit go from her*; which in ſome Copies is thus expreſt, *that her fruit goe from her, not perfitly ſhaped*, the puniſh-

ment

ment ſhall be the lighter; but if perfitly ſhaped, the puniſhment ſhall be death. And as long as it is in ſtate, not to make it murder in any that ſhall deſtroy it; ſo long, neither can it bee in ſtate, to be obnoxious to originall ſinne. Or may it not perhaps be true, that the whole ſoule, with allits Faculties, is *Ex Traduce* from the Parents; as hath been held by many? and

ſo

ſo indeed it will be plaine, how originall ſinne is propagated: But then, it will not be ſo plaine, how the ſoule ſhall be immortall; For if it bee *Ex Traduce* from the Parents, it muſt be drawne *E potentia materiæ*, from the power of the matter; and if drawn from the power of the matter, then muſt it be materiall, as the ſoule of a Beaſt is; and if materiall, then alſo

corruptible; and if corruptible, then alſo mortall. Indeed no; for though it be drawne *E potentia materiæ*, from the power of the matter; yet not from the power of the matter, ſimply; but *E potentia materiæ inſpiratæ à Deo*, from the power of the matter inſpired by God; as it was at firſt in *Adam*, and as in Beaſts, it never was; and though the being

drawne

drawne from the power of the matter, would make it be mortall; yet *Inſpiratio Dei*, the being inſpired by God, makes it be, as himſelfe is, immortall. When God at the Creation breathed the ſoule into the body of *Adam*, there is nothing ſpoken of the ſoule of *Eve*, becauſe ſhee was taken out of *Adams* ſide; and if it ſerved her for a ſoule, that ſhe was

made

made of a part of *Adams* body; why not as well alſo for all other Deſcendents from *Adam*, *Et natis natorum & qui naſcentur ab illis?* ſeeing as the ſoule was then *Tota in toto, & tota in qualibet parte*, all in the whole, and all in every part of *Adams* body; ſo it is ſtill in every one of ours.

Or laſtly, if this alſo be refuſed; Is it not then, that we

we are all borne of that accurſed ſeed, upon which the ſentence of *Morte moreris*, was, for the ſinne of diſobedience, juſtly pronounced; and though the ſoule be not *Ex Traduce* from the parents; yet when it once joynes with this accurſed ſeed, and is made one with it; it juſtly becomes both guilty of the ſinne and ſubject to the curſe; and ſhall ſo continue,

nue, untill the ſeede of the woman take both the guilt of the ſinne, and the curſe of the Law upon himſelfe, to free us from both; and now if you will ſay, It is hard meaſure in God, to lay the penalty of one mans offence, upon all his poſterity; you muſt withall ſay, it is great mercy in God, to impute the merit of one mans righteouſneſſe, to all his followers; that

that as the moſt you can ſay in that caſe, is that *God* is a juſt Judge; ſo the leaſt you can ſay in this caſe, is, that he is a Mercifull Redeemer, and now and ever, a Faithfull Creatour.

If the ſoule did die with the body, why ſhould it not as well be ſicke with the body, and grow old with the body? But this is found by daily experi-

ence, that in the ſickneſſe of the body, the ſoule is commonly beſt in health; and in the age of the body, the ſoule is yet yong ſtill, or rather hath the greateſt vigour in theſe two ſeaſons; the ſenſitive part indeed, becauſe it uſeth bodily Organs, muſt needes decay with their decaying; but the intellectuall part which neither uſeth any, nor hath uſe of any, continues

tinues to be it ſelfe ſtill, what ever they be ; corrupted perhaps in her quality, but not made corruptible in her ſubſtance ; and even when it is at the very point of disbanding and leaving the body, yet then ſhe exerciſeth the operation of her Faculty, in as great vigour as ever, underſtands as much, knowes as much, apprehends as much as at any time be-

fore : And could it doe ſo, if it depended upon the body, which is then all out of frame and in confuſion? It is indeed plainly to be ſeene, that while the vegetative Facultie is in the greateſt vigour, all that while wee uſe the ſenſitive but little, the Rationall not at all, as is ſeen in Infants and little Children ; and while the ſenſitive Faculty is in the greateſt

teſt vigour, all that while we uſe the Rationall but little, which makes youth commonly ſo intemperate as it is; but when the ſenſitive and vegetative Faculties grow to decay, as in old age they doe, then comes the Rationall to be in greateſt force; which makes old men commonly to be of ſoundeſt judgements; and therefore ſeeing the Rationall Faculty

decayes not with the bo-
dy, as the other doe; nei-
ther is it possible it should
be extinct with the Body,
as the other are.

If the soule perish toge-
ther with the body, then it
perisheth before the body;
for the body reteines its
proportion and shape, at
least for some time, after
the soul hath left it; but the
soule, if it perish then, re-
teines nothing at all of all

her

her Faculties, they are all extinct and gone; and ſo by this reckoning, the body ſhould be a longer laſter than the ſoule; which though it be true in Beaſts, whoſe ſoule is perhaps nothing but the life; yet it is falſe in man, whoſe ſoule is a ſubſtance, ſubſiſting by it ſelfe, and ſeparable from the body.

But though by theſe words of *Salomon*, *Who*

A Soliloquie

knoweth the Soule of a man that goeth downward, or the ſoule of a man that goeth upward; It may be gathered there is *Aliquid imperceptibile* in the ſoule of man, ſomething ſo obſcure and hidden, that makes it impoſſible to be thorowly underſtood; and therefore no demonſtrative Arguments can bee drawne from thence, to make a peremptory concluſion of

its

its immortality; yet there are Arguments enow, ſome drawne from the nature of the nature of the ſoule it ſelfe, and ſome from foraigne circumſtances, that evidently evince it, againſt all oppoſition, to be immortall: For the ſoule of man can apprehend immortality, which Beaſts cannot; and ſhall it not be capable of immortality, though Beaſts are not?

And more then this, the ſoule of man can diſcharge the Function of immortality, which is to make of all times, one ; reducing the time paſt, and that which is to come, into the preſent ; and is it poſſible it ſhould doe the worke of immortality, and not bee immortall ? If the ſoule of man be not immortall, then neither are the Angels immortall ; for they

are

are all made of the ſame immateriall mettall; which if it be durable in the one, why not as well durable in the other? Muſt not thoſe creatures be needes of the ſame nature and condition, wch do all alike in the ſame actions, inſiſt all alike upon the ſame object, have all alike the ſame *Summum bonum*; but all theſe are common alike to men and Angels; to both which

the

the *Summum bonum* is to enjoy Gods Presence; the chiefe Object, is the blessed Face of God; the Finall actions, are to glorifie God; if then Immortality bee granted to the nature of Angels; how can it be denyed to the soule of man? The soule of man can apprehend God, who onely is immortall; and can that be mor-

tall, which apprehends him that is immortall: and more then this, the soule of man is the onely Creature in this inferiour world, that can praise God; and seeing Gods praise shall never cease; can that cease which is to praise him? And so it is for the glory of God, that the soule be immortall. Hath not God made the Heavens and the

Earth

A Soliloquie

Earth for the uſe of man, therein to glorifie him: and ſhall he uſe them no longer than this life? and longer he cannot uſe them if the ſoule be mortall: and ſo it is for the glory of God ſtill, that the ſoule be immortall. If the ſoule be not immortall; when is it, that God puniſheth the wicked, and rewardeth the godly? ſeeing,

not

not in this life, if not in another ? and not in another, if the ſoule be mortall ? and ſo it is for the Juſtice of God, that the ſoule be immortall. If the ſoule bee not immortall; what good is it, that *In memoria æterna erit juſtus*, the Righteous ſhall be had in everlaſting remembrance; of which hee can neither be ſenſible nor intelligent?

telligent? and so it is for the Justice of God stil, that the soule bee immortall. If the soule be not immortall, how shall the places of the Angels that fell, be filled up againe? Or shall they stand empty for ever, as though God had not power to fill them up? and so it is for the Power of God, that the soule bee immortall. If the Soule

be not immortall; how is God, the God of *Abraham*, the God of *Isaack*, and the God of *Jacob*? for he is not the God of the dead, but of the living; and living they could not be, if the Soule were mortall; and so it is for the Power of God still, that the soule be immortall? And now, my soule, wilt thou rather detract

from

from Gods Glory, from his Juſtice, from his Power, than believe and acknowledge, that the ſoule is immortall? Shall Heathen men, who had ſcarce any hope of good after this life? Shall a Heathen Poet ſay, *Et cum frigida mors Anima ſeduxerit artus*; making death not a deſtruction of the ſoule, but onely a ſeparation of it

from

from the body; and ſhall we whoſe chiefe bleſſednesſe conſiſts in the expectation of our ſoules bleſſednes after this life, make a doubt, whether the ſoule of man be immortall, or no? Are there not manifeſt Arguments to evince it; and ſuch as are obvious to ſenſe, both in the dead, and in the living? For, is it nothing, that in

all ages there have beene apparitions of men departed; whereof, though some perhaps be Fables, and some deluſions; yet many, no doubt, are true Relations, and have beene Reall Repreſentations; which could be none, if the ſoule were mortall. And if it be doubted, whether any ſuch apparitions have been, or no; have we

not the learned *Melanæthon*, a reverend Writer of late time, affirming himſelfe to have beene an eye-witneſſe? Have wee not the learned *Ludovicus Vives*, affirming many of his acquaintance, men worthy of credit, to have ſeene and ſpoken with them, and heard many things related by them, above the pitch of Nature?

that nothing is more certaine than ſuch apparitions, which could be none, if the ſoule were mortall. What though it were not the true *Samuel* that appeared to *Saul*, but a deluſion of Satan; yet was there no ground for his uſing ſuch deluſion, which could be none, if the ſoule were mortall. Is it nothing, that the Devill of-

tentimes

tentimes makes Pacts and bargaines with wicked men, to doe great matters for them in this present life, upon a hope and desire of their destruction in the next? which could be none if the soule were mortall: and if any doubt of such Pacts with the Devill, have we not *Confitentes reos*, daily examples of Delinquents themselves,

ſelves, averring it at their deaths, no time to diſſemble? that nothing is more certaine, then that ſuch Pacts are made; which could be none, if the ſoule were mortall. Is it nothing, that the conſciences of all men, whether good or bad, give evident teſtimony of this truth, of the ſoules immortality? For why elſe ſhould good men

dye

dye so patiently, indeed so joyfully, if they had not a hope of a better life after this? which could bee none if the soule were mortall. Or why should wicked men dye so unwillingly, indeed so fearefully, if their conscience did not give them, there would be sense of paine remaining after death; which could be none, if

the ſoule were mortall. Have not all wiſe men, all the world over, affirmed and beleeved the ſoule of man to be immortall; onely ſome few fooles who haye ſaid in their hearts, there is no God; have ſaid alſo with their mouthes, The ſoule is mortall: and ſhall we rather joyne in aſſent with theſe few fooles, than

with thoſe many wiſe men? No, my ſoule, let Epicureans, and Sadducees, and Atheiſts doubt their pleaſures, till their doubt be reſolved by the feeling Argument of eternall paines; but let this be thy Pillar, or rather thy *Murus Aheneus*; that after this life, there will be reward for the Godly, and puniſhment for

the wicked ; that *In memoria æterna erit justus* ; the Righteous shall bee had in Everlasting remembrance ; that the number of Angels that fell from Heaven, shall be filled up with Saints : from the Earth ; and especially, that God is the God of *Abraham*, the God of *Isaack*, and the God of *Jacob*; and then I doubt not

thou wilt be ſatisfied of this doubt; and not only of thine owne, but of thy bodies immortality; that ſo thou maiſt not onely immortally be *Spiritus*, but immortally be *Anima*; for though thou wilt properly bee but *Spiritus*, till the body riſe againe; yet after the Reſurrection, thou wilt properly be *Anima* againe,

and have all thy Faculties, not onely in Habit, but in Operation, and Animate the Body in a greater perfection than ever before; for the body will then have greater endowments of thy Faculties, as thou art properly *Anima*, by a more vigorous vegetation, and perſpicacity of ſenſe, and greater endowments alſo of thy Faculties,

ties, as thou art properly *Spiritus*, by celerity of motion, and by subtilty of dimension; by which perhaps it was that Christ after his Resurrection, came in amongst his Apostles when the doores were shut; for so it was fit for a body being then spirituall. Now indeede, *Corpus aggravat Animam*, the body is a burthen to the

ſoule ; but as much as the body aggravates the ſoule now, and makes her participate of its infirmities, ſo much and more will the ſoule then alleviate the body, and make it participate of her perfections.

And who now is ſo ſtupid, that findes not a ſweet ſhowre of perſwaſion to fall upon him from this

cloud

cloud of Reaſons? where-
of, though every drop by
it ſelfe may ſeeme to wet
but little, yet all together
make a ſhowre able to wet
to the roote; but if any
mans temper be ſo hard,
that no ſhowre will molli-
fie it; if any man be ſo
unreaſonable, that no rea-
ſon will ſatisfie him; yet
there is hope, that Faith
will; for Faith raines

down

downe a ſtronger ſhowre of perſwaſion than Reaſon can; and this beliefe of the ſoules Immortality, is the mayne Root, upon which all Faith is grounded; For if the ſoule bee not believed to bee Immortall; where is the aſſurance of forgiveneſſe of ſinnes? where the hope of Reſurrection from the Dead? where, the

expectation of life ever-
lasting? And if any man
still be possest with a stu-
pidity of this doubt, that
neither Reason can per-
swade him, as a man;
nor Faith over-rule him,
as a Christian, I must
then leave him, to feede
upon grasse with the
Beast of the Field, like
Nabuchadonozer, untill like
Nabuchodonozer he reco-

ver

ver his ſenſes; and recant his Errour; and then hee will bee able and ſhall have leave, to make a benefit, and to take the benefit of this cloud of Reaſons.

And now, my ſoule, thou art ſure of immortality, a Fee Simple, that no time can weare out, no forfeiture extinguiſh: but alas! what good is it to

have

have Immortality, if it be not accompanied with Beatitude? and accompanied with Beatitude it will never bee, if God vouchsafe not his Beatificall Vision; and that Vision hee will never vouchsafe thee, if thou bee not *Mundo Corde*, of a pure heart in his sight: For *Beati mundo Corde, quoniam ipsi videbunt Deum*, Blessed

ſed are the pure in heart, for they ſhall ſee God: O therefore, my ſoule, endevour ſo to ſerve God, with a pure heart in this mortall life, that when thou commeſt to thy true Immortality in the next, thou mayſt be admitted to ſee that Beatificall Viſion; and mayſt be immortall in enjoying of Happineſſe, and not in feeling of tor-

ments,

ments; thy Joy may bee Immortall, and not thy Misery. And let this bee thy Pillar upon which to fixe thy Thoughts.

FINIS.